

The Takbeer During The 'Eeds

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Source: Ruling Concerning the Two 'Eeds From the Purified Sunnah

Allaah the Most High says:

“(He wants you) to complete the same number (of days) and that must magnify Allaah (perform takbeer) for having guided you and so that you may be grateful to Him.” [Sooratul-Baqarah (2):185]

Indeed it is established that the Prophet (sallallaahu 'alayhi wa sallam) used to emerge on the day of 'Eedul-Fitr and say the takbeer up until he reached the musallaa and up until he had performed the Prayer. So when he had performed the Prayer, he stopped saying the takbeer. ¹

The Scholar of Hadeeth, al-Albaanee said: “This hadeeth contains evidence concerning the legality of what the Muslims are acting upon, from saying the takbeer aloud on the way to the musallaa; even though many Muslims have become negligent of this Sunnah to such an extent that it has nearly become a “thing that was’...From that which is appropriate to remind us of at this point, is that saying the takbeer aloud does not mean that it is permitted to say it in unison, as some people do. Likewise, all other supplications in which raising the voice has or has not been prescribed, then reciting the supplication in unison is not permissible. So be cautious of this and let us always focus our eyes upon the fact that the best guidance is the guidance of the Prophet (sallallaahu 'alayhi wa sallam).” ²

Shaykhul-Islam Ibn Taymiyyah was asked about the time when the takbeer should be recited during the 'Eeds. So he replied:

“All praise is for Allaah. The most correct opinion with regard to reciting the takbeer is that which the majority of the Salaf, the jurists from amongst the Companions and its Imaams were upon. That is to say the takbeer after every prayer from Fajr (Dawn) on the day of 'Arafah until the last day of Tashreeq. It is permitted for everyone to say the takbeer aloud when proceeding to the 'Eed Prayer and this is agreed upon by the four Imaams.” ³

I say: His (rahimahullaah) saying: After every prayer - in particular - is a matter for which there is no evidence. Rather, the correct opinion is that it is at all times without particularisation. ⁴

¹ Reported by Ibn Abee Shaybah in al-Musannaf and Mahaamilee in Kitaab Salaatul-'Eedayn with an authentic chain of narration, but it is mursal. Nevertheless, it has (some) supporting narrations that strengthen it. Refer to Silsilatul-Ahaadeethus-Saheehah (no. 170). The takbeer begins from the time of the proceeding out to the musallaa until the Prayer.

² Silsilatul Ahaadeethus-Saheehah (1/121)

³ Majmoo'ul-Fataawaa (24/220), and refer to Subulus-Salaam (2/71-72).

⁴ **Editors Note:** The discussion here about the takbeer after the salah is in reference to the 'Eedul-Adhaa and the three days that follow it (tashreeq) and not 'Eedul-Fitr. The sunnah of the takbeer with respect to 'Eedul-Fitr is explained from the practice of Ibn Umar (Radiya 'Llahu 'anhu) below by the Shaykh Hafidhahu'Llah).

This is inferred upon by the saying of al-Bukhaaree in the chapter on the two 'Eeds in his book as-Saheeh (2/461): "Chapter: Takbeer in the days of Minaa and when proceeding to 'Arafah."

'Umar (radiyallaahu 'anhu) used to make takbeer in his tent in Minaa such that the people in the mosque could hear him and so they would make takbeer and the people in the market would make takbeer such that Minaa would resound with the takbeer.

Ibn Umar (radiyallaahu 'anhu) used to make takbeer in Minaa on these days, after every Prayer, while reclining on his couch, in his tent, in his gatherings and when walking all in these days.

Maymoonah (radiyallaahu 'anhaa) would make takbeer on the day of Nahr. The women used to make takbeer, alongside with Abaan Ibn 'Uthmaan and 'Umar Ibn 'Abdul-'Azeez during the nights of Tashreeq with the men in the mosque.

When Ibn 'Umar (radiyallaahu 'anhu) would leave (his house) on the morning of 'Eedul-Fitr and Adhaa and he would say the takbeer aloud until he reached the musallaa and then make takbeer until the Imaam came.⁵

The manner of saying takbeer has not been authentically reported in a hadeeth of the Prophet (sallallaahu 'alayhi wa sallam) from that which I know, but it has been reported from some of the Companions (radiyallaahu 'anhum). Ibn Mas'ood used to say:

**"Allaahu Akbar, Allaahu Akbar, Laa ilaaha illallaah,
Allaahu Akbar, Allaahu Akbar wa lillaahil-hamd."**⁶

(Allaah is the Greatest, Allaah is the Greatest, There is none Who has the right to be worshipped except Allaah. Allaah is the Greatest, Allaah is the Greatest and to Allaah belongs all praise.)

⁵ Related by ad-Daaraqutnee and Ibn Abee Shaybah and others with an authentic chain of narration. Refer to Irwaa'ul-Ghaleel (no. 650)

⁶ Reported by Ibn Abee Shaybah with an authentic chain of narration